



To all believers . . .

It's As Simple As This

By

Norman P. Grubb

Revised & assisted in its production by Tony & Bette Ketcham



CONTENTS

1. FOREWORD	3
2. GOD ALL IN ALL	4
2.1. Jesus, The Second Man	4
2.2. We Humans Have No Nature	5
3. PAIRS OF OPPOSITES: THE OPERATING LAW OF THE UNIVERSE	7
4. NO SUCH THING AS AN INDEPENDENT SELF	10
5. THIS FALLACY OF TWO NATURES	12
6. AT LAST, OPERATING AS A TRULY LIBERATED SELF	15
7. THE WAY IS THE OBEDIENCE, NOT OF WORKS, BUT OF FAITH	20
8. THEN DAILY LIVING	22
9. TRIALS AND ADVENTURES; TEMPTATIONS & OPPORTUNITIES	24
10. THE FINALITY! WE ARE ROYAL PRIESTS	28
11. SPEAKING THE WORD OF FAITH	33
12. TO SUM UP	40





1. FOREWORD

Norman Grubb served for five years in the British Army in World War 1. While an undergraduate at Cambridge University, he organised the first Inter-Varsity Conference, which expanded into the present worldwide Inter-Varsity Christian Fellowship.

During the 1920's, Norman was with his father-in-law, C.T. Studd, in the Congo (now Zaire). From 1931 to 1965, he was the International Secretary of the Worldwide Evangelization Crusade, with 1000 missionaries, and founded by C.T. Studd. From the WEC, the Christian Literature Crusade came into being with its worldwide literature ministries.

Biographies and books written by Norman Grubb and published by the Christian Literature Crusade include:

- C.T. Studd, Cricketer and Pioneer
- Rees Howells Intercessor
- Once Caught, No Escape (autobiography)
- The Law of Faith
- The Liberating secret
- The Deep Things of God
- God Unlimited
- The Spontaneous You
- Who Am I?
- Yes I Am

Tony Ketcham is an attorney in Washington, D.C. representing interstate natural gas pipelines and distributors before the Federal Energy Regulatory Commission, the Energy Regulatory Commission and the Federal Courts. He and his wife, Bette, live in Bowie, Maryland with their three daughters. Bette, with great gifts of insight in the Spirit, helped much in the wording and phrasing of this booklet



2. GOD ALL IN ALL

While I was having lunch with a pastor of a large denomination, he mentioned that their main differences “are between theology and anthropology. We all have some agreements on our understanding of God,” he said, “but many disagreements *on* our *understanding* of man.” At his request I have written what follows. I have no trained theological background and only give what is my understanding of the Scriptures, as made plain to me by the Spirit, and helped by various writers who have influenced me through the years. I have written *on* this in more detail in my last book entitled YES I AM.

I have to start, however, with theology, for I have no understanding *of* man except in his relationship to God. I understand that God is the One Person in the Universe. Besides Him there is no other. He is Power, Peace, Joy. Christ is the Way, Truth, Life. He is made unto us Wisdom, Righteousness, Sanctification. His name is “I AM”, not “I HAVE”. Finally He is declared as “All *in* all”

1 Corinthians 15:28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

So He can only manifest Himself in all these and a hundred other characteristics by being Himself expressed in infinite variety of forms, not a Giver, but an Is—er.

God created man in His own image that He might have a visible means of expressing and manifesting Himself, The Invisible in visible form. Jesus said, “I am the light of the world”, and then He also said, “**Ye are the light of the world**” -**Matthew 5:14**. On the material level, light is invisible electricity, which can only manifest in visible form by a lamp, and in so doing, so possesses the lamp that we don’t say, “Turn on the lamp,” but, “Turn on the light”. Thus we humans express Him in a union relationship.

2.1. Jesus, The Second Man

Jesus, as God manifest in the flesh, is called “The Second Man” thus the perfect form of redeemed man.

1 Corinthians 15:47 The first man was of the dust of the earth, the second man from heaven.

As such, He was His Father in manifestation. The Spirit of God in the visible form of a dove was seen by John to descend upon Him. From that time onward, it was the Spirit speaking and acting by Him.

Luke 4:14– 21

14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.

15 He taught in their synagogues, and everyone praised him.

16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read.

17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:



18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,
19 to proclaim the year of the Lord's favor."
20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him,
21 and he began by saying to them, "Today this scripture is fulfilled in your hearing."

It was the Spirit who took Him to Calvary.

Hebrews 9:14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

and by the Spirit He rose again.

1 Peter 3:18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.

At the supper table when about to leave His disciples, He said the purpose was that the same Spirit should possess them which was fulfilled at Pentecost and is spoken of by Paul in **Romans 8:11** as dwelling in us. 11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

Thus, if He spoke of Himself as only seeing and speaking and doing what the Father was doing by Him, and doing nothing of Himself, and finally saying that, "if you See Me, you see the Father", then it is now the same of us, and those who see us see Him. So Paul says, **1 Corinthians 2:16** "We have the mind of Christ" and in **Philippians 2:13** "God works in you to will and do of His good pleasure". In **Colossians 3:4** Christ "our life" 4 When Christ, who is your life, appears, then you also will appear with him in glory.

John, in his first epistle, caps it all by saying, **1 John 4:17** As He is, so are we in this world. 17 In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him and thus we are "in the light as He is in the light"; we "walk as He walked"; we "know as He knows"; we are "righteous as He is righteous"; we "love as He loves"; we "believe as He believes". Therefore, our humanity is expressing His deity in all the forms of His nature.

2.2. We Humans Have No Nature

We humans are symbolized in the Scriptures as being containers, expressors, developers, but not originators. We have our "being" in Him.

Acts 17:28 For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

The quality, the potential (much like a computer); but, the quality of what is expressed by our being is not we, but He in His nature (like the programmer by the computer).

Thus He is named "All in all", not just the One being invisible, but having derived



created beings by whom He can express His Allness. Not just “The All”, but “in all”, which is why the coming of HIS Son taking flesh, and now, in the resurrection, still being the man Christ Jesus “¼ confirms the eternal truth as being The Person in the persons, and not some vague dissolution of essence into essence as in a religion without an incarnate Christ.

These symbols used to describe us humans are all those which express no nature of their own but as means of expressing that to which they are attached, Vessels contain the liquid, but are not the liquid; the cup is not the coffee. We don’t speak of a cup and coffee. So we are branches; but the branch is not the nature but the vine which reproduces itself in leaf and fruit form on the branch.

Thus in **Romans 6:**²⁰ When you were slaves to sin, you were free from the control of righteousness.²¹What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! ²²But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life we were bearing fruit of which we are now ashamed, but now the same branch (no difference in that) is bearing “fruit unto holiness” - solely vine—nature expressed by branch which has no separate nature of its own.

So we are called Temples; in Old Covenant days the tabernacle by which God manifested Himself in Shekinah Glory, or alternatively a temple of Baal. The emphasis is not the nature of the temple, but of the deity who manifests himself by it. And now in the New Covenant, our bodies are the temple of the Spirit, and God is spoken of as “dwell— ing in us and walking in us”

2 Corinthians 6:¹⁶What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: “I will live with them and walk among them, and I will be their God, and they will be my people.”

We are the body of Christ, but the nature is the Head, not the body and its actions; and in that sense the body is called Christ.

1 Corinthians. 12:¹²We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

We are “slaves” (mistranslated in the King James Version as “servants”); but a slave has no operating nature of his own in relation to his owner, but solely reproduces the activities of his owner, whether of Satan (sin) or Christ (righteousness).

Romans 6:¹⁶Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey--whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?

We are the wives reproducing the nature (seed) of the husband, and in that sense with only the husband’s nature.

Romans 7:⁴ So, my brothers, you also died to the law through the body of Christ that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. ⁵For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death.



3. PAIRS OF OPPOSITES: THE OPERATING LAW OF THE UNIVERSE

All the Universe, from God Himself down through all His manifestations, only operates as pairs of opposites, and the one expresses itself by utilizing the other to manifest itself e.g.

2 Corinthians 5:4 For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life.

And there is no consciousness except by opposites. Light can only be seen by “swallowing up” dark; sweet/bitter; heat/cold; yes/no; hard/soft, and so ad infinitum. In an armchair, the soft must utilize the hard framework to make a comfortable chair. So too in a bed. A cook can only make a dish sweet by the sweetness overcoming the non sweet—ness. Our decisive “Yes” only has its strength by swallowing up the alternative “No”. Electricity only functions by the interaction of positive and negative; the atom by the combination of proton and electron. And so, in our personal consciousness, we cannot let an infant go near a hot stove or he will burn himself, or near a pool of water, when he doesn’t yet know the difference between water and dry ground.

But as this is so on every level of our material world, it is equally and fundamentally true of our inner selves. We are only conscious of ourselves when we have discovered we are either expressers of a self—getting nature (Satan), or a self—giving nature (Christ). Our human “being”, with all its potential, can only express in its quantity the quality of the spirit—nature which indwells it, either that of ‘the spirit of error’ or alternatively “the Spirit of Truth”.

1 John 4:6 We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

Blake, the poet, describes a tiger and lamb as having the same physical makeup but different types of nature manifested by them. We have already mentioned a modern illustration of this: a computer with untold potential but only operating and expanding the nature of the subject the programmer has put into it. And we humans only become consciously functioning humans when we have been confronted by the two trees in the Garden, and made our fateful choice.

Behind that fact about us as created persons, Paul states that God Himself has a limitation: “. . . God cannot lie . . .”.

Titus 1:2 a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time.

In other words, He has from eternity been The Trinity, in His Father—son relationship of love, each for the other, and the Spirit being the Reproducer of Him (them) in His nature in the Universe.

If God had remained just a “One” in all His Almightyness, as a Loner He would have been a Self—for—Self, compared in Scriptures to a self—consuming fire.



But by a “death” to Himself as a Loner, He brought His beloved Son into Being, to use a human expression (the spoken word which proceeds from a thought thus through to a manifestation), as His express “image”.

Hebrews 1:3The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven

And thus He moved into another—love relationship, just as fire becomes light. Fire consumes. Light blesses. We now know that that outer “fire”, the sun, consists of hydrogen atoms, which fuse into helium atoms, and the energy released in the fusing is the light by which we live.

So, if the Eternal One is only The Love Person by virtue of a “death” to one alternative of being by Himself as a consuming fire, and a “life” in an eternal love interchange with His Son, so surely all created persons in His image as persons can only be conscious selves by being confronted with the possibility of expressing a self—for— self false spirit nature, or the self— for—others God—spirit nature. That is why the Scripture says God “created evil”.

Isaiah. 45:7 I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.

Evil is only a person expressing self—for—self and good is a person expressing self—for—others. If God Himself had to have that settled for Himself (when it says He “cannot lie” and thus express a Self—for—Self), so every created person must confront and have those opposites fixed in the one potential swallowing up the other. Therefore, when God created persons, He could only do so by persons having their freedom in those alternative choices. Thus, He “created evil” as the other necessary alternative which was “swallowed up” in Him, and He cannot create persons as persons without their having their freedom of choice as persons. Lucifer was the first person revealed by the Scriptures as made perfectly in Gods image (as we all are). By being so entranced by his own perfections.

Ezekiel 28:11The word of the LORD came to me:

12“Son of man, take up a lament concerning the king of Tyre and say to him: `This is what the Sovereign LORD says: "You were the model of perfection, full of wisdom and perfect in beauty.

13You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared.

14You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

15You were blameless in your ways from the day you were created till wickedness was found in you.

16Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.

17Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

That he chose to be a self—for—self, even to appropriating the throne of God.



Isaiah 14:12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

13You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.

14I will ascend above the tops of the clouds; I will make myself like the Most High."

15But you are brought down to the grave, to the depths of the pit.

He became the exposer of the necessary opposite swallowed up in God. Thus, he was named "the spirit of error", and in his nature as the opposite of God, was cast out of heaven".

Note: The booklet just published, "The Cross in the Heart of God, the Radical Truth of the Universe", by Alan Parker, gives an even more thorough insight into these basic truths. This may be obtained from Sylvia Pearce, 13983 Poplar Lane, Louisville, Kentucky 40299.)



4. NO SUCH THING AS AN INDEPENDENT SELF

Here also we see this great fundamental truth that there is no such thing as an independent self, for there is only One Self in the Universe; but Lucifer, now called Satan, was self—deceived into imagining he was independent. In actual fact, he forever remains God's convenient agent, fixed in his negativeness. Therefore, cast out of heaven, God uses him in His vitally necessary preparation of what He had planned from before the world's foundation – to have a vast company of sons, created persons like Himself, by whom He would manage and develop by inheritance, the Universe, together with His Son.

Hebrews 1:2 But in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

Romans 8:14 Because those who are led by the Spirit of God are sons of God.

These sons must come to their consciousness of being persons by being confronted with these same necessary opposites. So, while given all God's riches of goodness in the Garden, there was one tree they must not touch or they would die to their created privileges as His sons. God intended and purposed, by the fact of the presence of this cast—out devil in the form of a wily serpent, to entice these first two, Adam and Eve, to choose Satan's self—for—self way and take what Eve was deceived into thinking would be beneficial to herself, though against the word of her Creator. By this means, the human family would learn to its depths the opposite nature, not ours, but the nature of the "god of this world". This happened to them by receiving and eating that false fruit, just as it was said that to partake of the other Tree of Life and eat its fruit would mean receiving eternal life.

Genesis 3:22 And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

Showing that fruit to be symbolic of receiving Christ, our eternal life. Eating the false fruit meant receiving this opposite form of life which is really death, the nature of self—for—self; and Paul describes in the scripture below how that becomes a fact of us fallen humans, expressing, not a nature of our own of which there is no such thing, but the nature of our false father, expressing his lusts.

Ephesians 2:1 As for you, you were dead in your transgressions and sins, 2in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. 3All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

Jesus turned the spotlight on that fact when He told the self—righteous Pharisees (of whom we all were in our Satan—in—dwelt days), ye are of your father the devil and the lusts of your father ye will do."

John 8:44 You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies



Thus, Jesus exposed once for all that we humans by our faculties and appetites never have had a nature of our own, but either “take their nature from God and are His children,” or “take their nature from the devil and are his children”. 1 John 3:10 Amplified).

Therefore we were expressing Satan’s lust nature in all its forms (the works of the flesh), which were not ours but his. In our fallen days we readily cooperated (“the lusts of your father ye WILL do”). He, Satan, is the sinner, but we are wholly accessory to the fact and have a like destiny.

But here we see the subtle deceit of the devil, which is our vital spot in our coming to a final understanding of who we really are. Satan deceived us into thinking that we are independent selves, even as he deceptively thinks he himself is.

Revelation 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

This is a key Scripture on that where Satan’s chief operation was deceiving the whole world, making us think we are who we are not. So we think we are committing those sins, being possessed by those lusts and negative responses, and we are deceived. They are his expressed by us. He imparts that deceit into us as if it is us, but it is he masquerading AS us. God’s sole purpose is to expose the lie of independent self. Because we are God’s Sons and His means of expressing Himself in the Universe, we have to learn and drink to its bitter depths that great lie of the independent self — that lie of the author of lies with which he himself is self—deceived. The fact is we can always transmit what we are or think we are, and so Satan did that transmitting to us, his fellow— creatures, and we all normally think we just run ourselves, do our own things.

Isaiah 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Make up our own minds, and ‘naturally’ operate as self—relying. THE LIE.

We have to learn and experience it as THE LIE, so that once really seen as THE LIE and the remedy in Christ, we shan’t be fooled again. We may slip by temptation (we speak later of this), but we know our slip and how to return. We thus become not only saved, but SAFE sons. Once bit, twice shy!



5. THIS FALLACY OF TWO NATURES

In our first little children stage

1 John 2:12 I write to you, dear children, because your sins have been forgiven on account of his name.

13 I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, dear children, because you have known the Father.

Galatians 2:3 We only have our eyes opened by the law and Spirit to our outer sinfulness made plain by our committed sins. Therefore, our only understanding of Christ's atoning sacrifice is by Him being "evidently set forth crucified among you".

Romans 3:25 God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished

And being seen by us sinners as a person separate from us, dying on the cross. His death was evidenced by the shedding of the blood, going to hell for us and being "raised from the dead by the glory of the Father".

Romans 6:4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

As we receive Him and confess Him by faith

John 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God

Romans 10:9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

The Spirit bears witness to us

Romans 8:16 The Spirit himself testifies with our spirit that we are God's children.

That we are "justified by faith", and thus have peace with God. Much more important than that, God immediately begins to bring into being His eternal purpose by God as us by the Spirit beginning to express His other—love nature in our form. In our ignorance and our deceived ideas that we have a nature of our own, we think it is we loving Him, which is impossibility because we humans only have a love faculty. The other—love nature is that of the Spirit—Deity flow indwelling us and Manifesting His nature through our faculty. What we think of in **Romans 5:5** as our new birth experience is we loving Him.

Romans 5:5 And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

When our eyes are open to that Scripture, we see it is His Spirit—given love by which we are loving Him.

He has begun to be Himself in our form. "The love of God shed abroad in our hearts by



the Holy Spirit given to us". We are "new creations".

2 Corinthians 5:16 So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. **17**Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

And by His operating nature in and as us, we no longer live self— for—self, but self—for—Him, and by His Spirit we see all men, even Jesus Himself, as spirit (not flesh) people, and, indeed, all things are seen in a new light as material manifestations of the Invisible One.

2 Corinthians 5:15 And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

¹⁶So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer.

¹⁷Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

But now begins our real problem. Sins are put out of sight forever, but what about the self that appears to keep sinning? Sins, the product, are no longer our problem; the sinner— producer is, which appears to be our sinful self. We, who are desperate for the fullness of God in our lives, start a second and deeper misery. The misery of the convicted sinner is his sins. The deeper misery of the born—again saint is his apparently inconsistent self!! A radical discrepancy increasingly distresses him. He thankfully recognizes goodness (righteousness) proceeding from him in new love, joy, peace and self—control, etc., and he is quick to deny they are from him but are the fruit of the Spirit now being manifested in his newborn life.

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23**gentleness and self-control. Against such things there is no law.

So then he says that he is twofold. Good things proceed from him, which are the fruit of the good Spirit, but then bad things are also evident which must mean he has some bad nature expressing them. That is where the fallacy, which has so taken over the evangelical church, is believed and accepted by the believer. If the good is from the Spirit, where does the bad come from? The answer supposedly is a bad nature still in me. There is the fallacy and deceit. We humans never had a nature of our own but were created to contain and manifest God in His divine nature.

2 Peter 1:4 Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

Temporarily, unless we choose to remain so, we manifest, through the Fall, our badness which we falsely attribute to our human selves. The question is, if we don't attribute our goodness to ourselves but to the **Spirit** of Righteousness, why then don't we attribute our badness to the spirit of badness? Why put our human selves in? We have been bemused and muddle—headed. So here is our agony, and we see the perfect purpose of God. Unless we see and experience the sin of sins, the lie of the independent self, and have come to a disillusionment and hatred of it (as Paul in **Romans 7:14–24** "O wretched man that I am") as deep and thorough as our disgust and hatred of our old life of sins, we might revert to it again.



Once we know the total truth of ourselves, we shall not revert to the falsity of independent self any more than a saved sinner reverts to his sinful condition.

1 John 3:9 No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God.

We can be caught up again in a particular sin, but never again into occupation by that sin nature of Satan, the difference between sins and sin. We must get this clear.

Therefore, it has been of necessity that we humans, if we are for eternity to be spontaneous expressers of the God of Self-giving Love in His nature, must first have tasted to its roots the deceiving nature of the god of self-getting love, that god of deceived independent self.

Isaiah 53:6 “every man turned to his own way”

And, at all cost, have sought deliverance from it (that “hunger and thirst after righteousness” of **Matthew 5:6** Blessed are those who hunger and thirst for righteousness, for they will be filled.

Even the perfect human, Jesus, the Son of God, called the “second man” as the ideal of humanity, was confronted for forty days with the spirit of error, being “driven” to that confrontation by the Spirit of Truth just entered Him.

Mark 1:12 At once the Spirit sent him out into the desert,

And it took Him that long time, of such intensity that He didn't even miss food **Matthew 4:2** After fasting forty days and forty nights, he was hungry. (only, . . . “after”, was He hungered).

To be confronted and finished with these temptations to be self-sufficient and self-acting. Even He had to “taste” that deceitfulness of sin, which we humans swallowed.



6. AT LAST, OPERATING AS A TRULY LIBERATED SELF

So we pass through the gateway of **Romans 6** via **Romans 7** into **Romans 8**!

Romans 6 was the application of Paul's second radical revelation about Christ on Calvary.

Galatians 1:11 I want you to know, brothers, that the gospel I preached is not something that man made up. **12** I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

Galatians 4:19 My dear children, for whom I am again in the pains of childbirth until Christ is formed in you.

And the meaning of the two levels of remembrance at the Lord's Supper — the wine, symbolizing the blood shed for sinners; the broken bread, symbolizing the body dead and risen for the saints. Paul ran from Damascus because, under fierce pressure, he didn't know how to stand in a Christ—in—him for deliverance, and his friends had to help him out by a rope—basket. He was “driven” into Arabia for three years as a result. There he saw and learned identification with Christ in its full meaning only given us by Paul in **2 Corinthians 5:14,21**

14 For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

If He hung there on the cross as us, His body represented our bodies. But what do our bodies express? The nature of its indwelling spirit, which was sin. So Paul actually said that God made His sinless Son “sin for us”. By His shed blood He “bore our sins”, which were not His, and atoned for them in His blood; but now Paul was saying He actually “was made sin” in that holy nature representing ours, because our bodies express that sin nature and are thus “sin”.

No wonder He cried out, My God, My God, why hast Thou forsaken Me?” But, as Paul said, if Christ died as us expressing the spirit of sin in His body, when He died, out went that sin—spirit from His body, for a dead body has no spirit; and so out went that sin—spirit from our bodies. And into the dead body in the tomb came His own Spirit, and thus into our bodies. So Paul could say in **Romans 6:10** “in that He died, He died unto sin once”, and so our bodies were annulled as occupants of sin **Romans 6:**⁶For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin- and we reckon ourselves “dead indeed unto sin”.

If **Romans 6** is the presentation for us all of the fact of our deliverance, by Christ's body—death, from the sin principle indwelling us, and, we who believe are to state that to be so of ourselves, then we faithfully do so. But we say within ourselves, “I say that, but it isn't working well in me”!

“Reckon” means I say so and suppose so, but that is different from realizing. There is a difference between me saying I reckon I have a book in my hands and my saying I have a book in my hands! It means that I'm not really that sure.



So honest Paul, and honest us with Paul, come to the desperate cry of **Romans 7:1** saying 'I'm dead to sin, but it isn't working! wretched man that I am.' "What's wrong?" Calvary fact is no good to me unless it becomes Calvary experience, and in **Romans 7**, it doesn't. That's why Romans 7 is written in the present tense.

Romans 7:7What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet."

8But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead.

9Once I was alive apart from law; but when the commandment came, sin sprang to life and I died.

10I found that the very commandment that was intended to bring life actually brought death.

11For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death.

12So then, the law is holy, and the commandment is holy, righteous and good.

13Did that which is good, then, become death to me? By no means! But in order that sin might be recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.

14We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.

15I do not understand what I do. For what I want to do I do not do, but what I hate I do.

16And if I do what I do not want to do, I agree that the law is good.

17As it is, it is no longer I myself who do it, but it is sin living in me.

18I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.

19For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing.

20Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

21So I find this law at work: When I want to do good, evil is right there with me.

22For in my inner being I delight in God's law;

23But I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.

24What a wretched man I am! Who will rescue me from this body of death?

25Thanks be to God--through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin.

Although Paul had just said it was a past fact for him **Romans 7:4**"So, my brothers, you also died to the law through the body of Christ that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. ⁵For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death. ⁶But now, by dying to what once bound us; we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. Because all of us go through Romans 6 via Romans 7 to get to Romans 8, and only those who have come through can honest- ly give the glory statements of Romans 8: 1–2,

Romans 8:1Therefore, there is now no condemnation for those who are in Christ Jesus, **2**because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

Paul must not say it for us, so he identifies himself with us in our stumbling, searching, faltering walk until we ourselves can say that "1 and 2" *with* him.



At last, by this second travail of the believer, the light is lit, and very simply. “Why do I keep doing things I hate doing, and not doing what I want to do?” cries Paul in agreeing with the tenth commandment not to covet, setting himself not to do it, and then finding “sin wrought in me all manner of lusts”.

Now here is the secret and the answer. It was sin that wrought these in me and caused me to do and have them. Yes, sin, but not I!! That was the flash of Spirit—light. ‘why’, Paul says, “I didn’t want to do those things, so it wasn’t I doing them.”

Then who was it? Why, obviously that intruder who got into me through the Fall and has made me his dwelling place. It is not I, but “sin that dwelleth in me”, which he repeats twice for emphasis in:

Romans 7:¹⁷As it is, it is no longer I myself who do it, but it is sin living in me.

²⁰Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

It was sin, Satan in his nature, operating in me, but by his supreme deceit he has made me, from Adam onwards, think it was I doing it, as if I have an independent nature of my own. But I am only a vessel, branch, temple, slave, body—member.

The doer is the one I contain! And so Paul saw it. He had, as in **Romans 6**, seen in his Arabia visit, this total meaning of Calvary – that Christ’s body represented ours and our body expresses the sin—spirit. So did His! But, as He died, out went that sin—spirit from His body as ours, and in His resurrection in came His Spirit of Truth in place of that false deceiving spirit cast out forever.

So, Paul moves on with his exclamation of delighted thanks in **Romans 7:**²⁵Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God’s law, but in the sinful nature a slave to the law of sin. To his total statement of Who he now is with no further condemnation, but set free and knowing he is set free by the law (the fixed principle) of the Spirit of life by Christ in him from that former law (fixed principle) of sin and death, that lie of independent self—relying self. Now it is Christ dwelling in him **Romans 8:**⁸Those controlled by the sinful nature cannot please God. ⁹You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ, where it had been sin dwelling in him.

The whole key to this lies in the understanding that we humans never had a self—operating, self—relying nature, but were solely created to express God in His nature. But we only became conscious functioning humanity when we were voluntarily, though deceivingly, taken captive by that spirit of error, so that we each were Satan—I. Then, through our Last Adam and His Calvary death and resurrection, we change back to our True Owner—Creator and are Christ—I.

Many believers know and claim the reality of Christ in you, as in Ephesians 3:17;

Ephesians 3:17So that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love.



But because we never knew the basic reality of formerly being Satan—sin dwelling in us, and mistakenly living in the deceit of a self— acting self, we have been falsely taught that we have a deposit of sin in our human selves (soul and body) and must therefore have some continual forms of warfare for the rest of our lives.

Yet the glory of the revelation is that there never was or has been anything wrong with our human selves (spirit, soul, and body), which God created as “very good”.

All that happened to our selves was the misuse of self by the Satan—god, and now right use by our true Christ—Indweller. This means that we can boldly accept ourselves as right selves with nothing wrong with us, and that we have always been right selves with nothing wrong with us, and that we have always been right selves in wrong hands, but now in right hands.

The flesh, Paul’s common term for our humanity, is right in its right ownership, as with Jesus (“God manifest in the flesh”). With us, it had become “**sinful flesh**”, but then in Christ the sin was condemned in the flesh.

Romans 8:3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, and in **Galatians 5:24** “they that are Christ’s have crucified the flesh with its affections and lusts”

And in **Galatians 2:20** “the life I now live in the flesh, I live by the faith of the Son of God”. Flesh as humanity is, of course, always available to temptations by its appetites **Galatians 5:16** So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. 17For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. 18But if you are led by the Spirit, you are not under law and can catch us out if we foolishly go back to struggle with self-effort.

But if we fully recognize the Spirit expressing Himself as us/by us, then that old pull of sin and the “**you ought not**” law on our deceived self has no further power **Galatians 5:18** But if you are led by the Spirit, you are not under law.

Flesh is not in itself an evil thing any more than the eye is evil. It is the lusts, which are evil, not the flesh or the eyes **1 John 2:16**For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world.

We need expanded understandings of the completeness of Christ being expressed by our humanity, with a growth, as in **1 Peter 3:18**, For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit and an ever-expanding conformity to His likeness expressed in our humanity **2 Corinthians 4:18** So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal and **Romans 8:29** For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

We thus have rescued and regained our human selves from any blame in themselves and those false condemnations we lived in while in a **Romans 7**—deceived consciousness of our guilt.



We walk blameless and sanctified as Paul said in **1 Thessalonians 5:23** May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. We regain our human selves, mortal in the physical and thus remaining in our world to be a light in it, but holy in our spirit—selves expressed in our souls and bodies **Hebrews 10:13** Since that time he waits for his enemies to be made his footstool



7. THE WAY IS THE OBEDIENCE, NOT OF WORKS, BUT OF FAITH

There is the faith entry into Who we all really are. That is why our real obedience is that which Paul names it to be in almost his first and last word in his Romans letter **Romans 1:5** Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith and Romans 16:19 — the obedience, not of works and self effort, but of faith, which requires the one necessity of our inner heart acknowledgement of the actual truth concerning our Lord Jesus Christ as given us by Him.

This is as real a faith committal as was our first act of saving faith, which then produced the Spirit's witness. But this second faith committal may be said to be more difficult and radical because that first faith committal only concerned our sins and their hold on us and the guilt and fear rightly produced by them. This second committal is our very selves, the apparent producer of the sins, and self is all we have. This is why this further total committal cannot be fully made until the fundamental fact has been cleared in our understanding, by the Word confirmed by the Spirit, that we never had a false self—acting self to give up its apparent selfhood. This was Satan's lie. We never were more than containers, vessels, branches, etc., with no such self—relying, self—acting self; and so this second step, or rather stride, is only a recognition of a given fact about us as participators in Christ's two-thousand-year-old-body death and resurrection.

This is serious and radical because we have had these deceived concepts of our independent selves in action, and that includes what we might call our “good” selves. It is radical to see in fullness that all the good we have done by our self—activity has been Satan—good (that “good” aspect of the false Edenic Tree of Knowledge of Good and Evil). Thus trying to be and do good is as much the product of our satan—self for—self nature expressed by us as are any of our “bad” doings.

Perfect flesh living is really perfect sinning. Paul said in **Romans 7:21** that “when I would do good, evil is present with me”, and that was a “law”, a set principle from which he could not by himself escape. By this he meant that while resolving to do good was right (“to will is present with me” **Romans 7:18**), the actual attempt to “do good”, though unknown to himself at the time, was that same self—for—self, self—relying Satan— spirit operating in his apparently good self—efforts.

Philippians 3:⁴though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more: ⁵circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; ⁶as for zeal, persecuting the church; as for legalistic righteousness, faultless.

Just as an apple seed can bring forth only an apple tree, with apples being its only fruit (some good for eating and some not), so too the seed of Satan can bring forth only Satanic fruit, some good and some bad. Therefore, we cannot easily give up our total selves and move into our God relationship until we know that there never was any good in ourselves - **Romans 7:**¹⁸I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. i.e., until we know the lie of independent self.

We cause great offense to our fellow believers when we make such statements of faith as this one: “once only Satan—I, now only Christ—I”.



They still think of us as having a sinful nature. As a result, our opposition often comes from churches and pastors so long accustomed to self—condemnation in our apparent sins and failures.

To them, it is like blasphemy to say nothing was ever wrong with our human self—hood. This is why this stride of faith (really only the acknowledgment of fact in Christ) is well—called by Kierke—gaard (who deeply knew the human self) “the leap of faith”.

When taken, it must be as serious and openly confessed and once—for—all as was our faith—step into receiving Christ. Once made, it is as marked an act as a marriage vow and ceremony. It took me five hours in a Congo forest to say with finality that I, Norman Grubb, have been crucified with Christ and thus, in His death to sin, I have died to sin as an indweller.

And then to say the **Galatians 2:**²⁰ I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. But no! There is no such thing as independent living and therefore, with Paul, to say, “Yet not I, but Christ lives in me “ (where before it had been Satan living in me). That was as far as I really got on that crisis occasion, confessing with my mouth, together with my precious wife doing the same, by writing my statement on an old envelope which was all I had deep in that forest. But, once said, my confession of faith became fixed and was never to be gone back on.

The witness of the Spirit, the substance of faith as in **Hebrews 11:**¹ Now faith is being sure of what we hope for and certain of what we do not see.

This reality comes when the believing is established enough to receive it.

1 John 5¹⁰ Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son

In the inner witness is a given part of the believing, and while we do the believing, the Spirit gives the witness. Sometimes that takes time — for me two years; for my wife two weeks! I never went back on my established, spoken, written word of faith. The witness is from Him to me, not from me to Him, so I must avoid any seeking of it, or questioning my act of faith. No! Any delay only stirs me to confirm “my obedience of faith” in that five—hour— act of faith I made, and I just went on with my normal activities until one day He must have seen It was in a right condition, the sudden quiet light was lit in me, “Yes, it really IS Christ in me, expressing Himself in my form, He as me, He living, thinking my thoughts, speaking my words, doing my deeds.” This was so total that for a time I almost thought I was Christ! That didn’t matter while the glory of the inner recognition settled in me.





8. THEN DAILY LIVING

What followed then was the real answer to this first question of “anthropology”. What kind of person am I, now that it is settled by the Word and inner witness that my real inner self is Christ in me? How do I now in fact function as a human? Paul nicely slipped into his **Galatians 2:20** statement, “Yet not I, but Christ lives in me”.

He did not just say lives as if I am Christ. So back I come to realize that I am still the lamp — now absorbed in reflecting the light but still the lamp. But now — all important — what a different understanding of the lamp!

Now it is no longer a soiled lamp under constant questioning, suspicion, and condemnation. I now accept myself as a right self. If I am good enough for Him to accept and dwell in and express Himself by, I am good enough to accept myself just as I am. That was perhaps the most important and revolutionary new recognition when at last I got Romans 7:17 into focus

Romans 7:¹⁷As it is, it is no longer I myself who do it, but it is sin living in me.

That I never was a bad self in my God-created humanity, any more than I was a “good” self. Nor was I a soiled-self, as if something had poisoned my humanity — my being as a human.

No, I can accept myself because the bad or good is the expression of the deity nature in me/as me — change of Deity, change of Owner, not change of my humanity — except that my physical body is the mortal part of me in which I long for a change **Romans 8:23—25**

Romans 8:²³Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. ²⁴For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? ²⁵But if we hope for what we do not yet have, we wait for it patiently.

2 Corinthians 5:1—8

¹Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. ²Meanwhile we groan, longing to be clothed with our heavenly dwelling, ³because when we are clothed, we will not be found naked. ⁴For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life. ⁵Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come. ⁶Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. ⁷We live by faith, not by sight. ⁸We are confident, I say, and would prefer to be away from the body and at home with the Lord.

So I am FREE TO BE. Where I used to live in a continuous warning red light on my failures, sins, and weaknesses, now I live in a green light. I think my thoughts, make my choices, do my daily jobs as right, not wrong. I refuse waves of that old sense of self— failure sweeping over me. Impossible indeed is that old false consciousness of a self-relying—self apparently running itself and merely “helped” by the Lord, and so often tricked by Satan. Now I do accept myself and act freely as a full self because I have that fixed inner witness that it is actually He as me.



As C. T. Studd in the Congo used to say to the Lord, “We are put here to see Jesus Christ running about in black [and white] bodies!” This makes my present daily living wholly “natural” and practical. I am just myself. I BE!

When I am practicing my profession, I am not always reminding myself I am a carpenter, plumber, lawyer, doctor, professor, nurse, or housewife. No! I just do my job as such, but I am really expressing that know—how of my profession which was not part of my human self but which I had desired, accepted, and trained for, and which became settled in me/as me so that I call myself by the name of my profession.

So also now, as a Christian, I am not always saying I am Christ in me/as me! No! I'm just myself most of the day, just BEING AND DOING. But underneath I now know **Philippians 2:13** is fixedly continuously true to me. It is HE working in me “to will and do of His good pleasure”, and I boldly turn my fear and trembling” of **Philippians 2:12** Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, into the kind of confidence John speaks of in his **1 John 4:17** In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him.

I am to take no condemnation of myself – **Romans 8:1** Therefore, there is now no condemnation for those who are in Christ Jesus or doubt that it is He as me.

That covers my whole range of activity of mind and *body*. I have so old a suspicion of the misuses of myself, whether of bodily appetites formerly misused and easily responsive to temptation, or soul reactions of disturbed negative emotions about conditions or people, or questionings and doubtings of the mind, that it is new for me to accept the fact that He has taken me over. I am not to doubt or question. It is for Him to keep what He has taken possession of.

I didn't choose Him. He chose me **John 15:16** You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name so the “heat” is on Him to do the keeping. I might well question His choices, choosing me or you, but we are His choice, so I laugh and go free.

A pastor friend of mine, Keith Lamb of Kerrville, Texas, asked his folk, who are well—taught in Who they really are, “Hands up those who, like St. Augustine, say ‘I love God and do as I like’”. He said very few hands went up because we bemused folk still suspect that if we do as we like, well go back down to the old flesh ways!

But no, no, we who now know Who we are, “do as we like” because what we like is His will and ways! It is no longer singing of myself “Prone to wander, Lord, I feel it. Prone to leave the God I love” No! No! No more wandering or leaving for we are fixed as He. (We will talk a little later about temptation and soul—spirit responses.) This greatly changes our songs and prayers for why keep asking Him to bless when He has said He is blessing? Why keep asking for the power when we say with Paul, “I can do all things through Christ who strengtheneth me”? Why not change “pray so” prayers into “say so” prayers?





9. TRIALS AND ADVENTURES; TEMPTATIONS & OPPORTUNITIES

There arises that constant question of our formerly sin—conscious selves. What about sin and temptation? This is where the revelation of no human nature but only the two Deity natures (we having been formerly Satan—I but now Christ—I) answers our questions.

The key is that temptation becomes asset instead of liability, just as James leads off his most practical of letters by saying, “My brethren, **count it all joy when you fall into divers temptations (trials is the same word)**” How can that be? Because we are now loosed from that former suspicion that temptation is sin, and that therefore my response to it are sin. Both are false. The temptation question is plainly settled by the invaluable letter to the Hebrews where we see Jesus in His full human nature, particularly in chapters two through four with the one outstanding word in **Hebrews 4:15**, “Jesus . . . the Son of God . . . tempted in all points like as we are, yet without sin”. Perfect Jesus, perfectly tempted - Sinless.

Thus temptation is a necessary part of human living. The reason is obvious; we live in a world which is shot through with every form of self-sin solicitation, as we have said, so that in our mortal bodies we remain in contact with our fellow humans as light in a dark world, for we meet the same flesh-world assaults as all do, but we know how to turn them into assets and can show the way to others.

The vital difference is found in our new-mind consciousness. We used to mistake temptation for sin and were also suspicious of apparent sinful tendencies in the flesh. We rapidly took condemnation with every “drawing” of temptation on us - **James 1:14** but each one is tempted when, by his own evil desire, he is dragged away and enticed.

Actually, the “lusts” are just normal strong desires (the correct meaning of that ‘epithumia’ word in the Greek) by which the Universe, on all levels, surges forward all the way from Einstein’s equation which proves that all mass is really energy ($E=mc^2$), right up to the love-drives of personhood in God and man.

So temptation is merely by whatever form our human desires of mind and body are excited to respond (by the drawings of the deity spirit) through our flesh (depending on which spirit). The philosopher Spencer rightly said, “Life is response to environment”. We say, “which environment?”

Now with our renewed mind knowing that all humanity (flesh), created ‘very good’ by God, has no negative or positive inherent pull in it, but responds without condemnation to what draws it, we by infinite grace have been drawn to God - **John 6:44** No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.

Equally, we often are drawn in our present life in the world by the lusting Satan-spirit, but the vital point is that we take no condemnation for such negative sin-drawings. We live in the no-condemnation reality of **Romans 8:1** Therefore, there is now no condemnation for those who are in Christ Jesus.

If satan can get us into taking condemnation for temptations or get us to believe



again that we are independent selves, then what we believe holds us.

But if instead of being tricked into such negative believings we accept temptation as satan's right by all his emissaries of people and things (for we are within his camp to rescue his captives), we then do not deny or oppose any forms of temptation. We recognize that they do not issue from our flesh, but from the sin-tempter of our flesh, and then we take no condemnation.

By this we are able to pull satan's teeth, and he becomes a roaring but toothless lion - **1 Peter 5:9** Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

Unless we give him teeth by responding by fear or condemnation. We 'agree with our adversary quickly' as Jesus said in **Matthew 5:25** or he will imprison us.

If we agree with his right to attack us, we have well blunted his sword. By thus freeing satan to exercise his rights, we are equally now free to exercise our own. We answer his assaults by affirming Who we are, Christ in us / as us, which really is practicing the daily death-resurrection process of **2 Corinthians 4:10** We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.

The light of expressing ourselves as Christ (light through lamp) swallows up the darkness. Where we are tempted to hate, we love with God's love, including enemies. Where tempted to fear (which is really negative believing in evil), we have the faith of God for the situation: anxiety with assurance; depression with affirmations of Him as our joy, though soul feelings may last. We "resist the devil" as stated in **James 4:7** Submit yourselves, then, to God. Resist the devil, and he will flee from you.

By submitting to God, and in that affirmation that coward of a devil flees. We replace all negatives (without condemnation for feeling the pull of them, and thus accepting Satan's right to pull) with the positives of Christ as us and we as expressions of God as love, power, peace, recognizing Who we are, Him as us, and we loving as He loves, walking as He walks, overcoming our world as He did by faith, just as John says in his letter.

We even turn an infatuation for someone into a positive faith action so that, instead of being overwhelmed with condemnation that we should not have such an infatuation, we by faith see Christ forming Himself in that one. Depressions, tensions, compulsive jealousies, hurts, and bitterness — perhaps going back a long time ago into our earlier life — are all transformed when they are not resisted with false condemnation as if we were independent selves, but rather are received as temptations meant by God and which we therefore "count" (though do not feel) as "all joy" - **James 1:2** Consider it pure joy, my brothers, whenever you face trials of many kinds.

We deliberately replace all negative reactions by seeing them as His set purpose (we will see later how God 'means' all things). We meet them by reversing our negative believing — by affirming that He works all things after the counsel of His own will - **Ephesians 1:11** In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, and that there is no power but God.



Sins are committed when we deliberately respond, positively or negatively, to temptation as an independent self.

These responses James calls an adultery (not a fixed marriage union) from which a return is made by confession and the forgiveness and cleansing of **1 John 1:9** 'If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'

God never sees sin because of the blood of His Son, and we, therefore, are forgiven. Thus, our guilty consciences are cleansed from the sin of the slip into independent self - **Hebrews 9:14** and we replace our sin-consciousness with praise.

Hebrews 9:¹⁴How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

John underlined that committing a sin is a rare, not a regular, fact, when he adds, "My little children, I write this unto you that ye sin not; and, if any man sin, we have an Advocate with the Father". Thus the committing of sins is rare whereas so often we have been mistakenly taught that it is continuous and common, so often through confusing temptation with sin.

This whole area of temptation and sin is most important for us believers for this is where so much of our confusion and conflict resides. If we do commit a sin, we must be careful not to slip back into that false self-effort which tempts us to resolve that we won't commit it again, if it is something we often repeat. When we are in such a situation, we stand in our total faith position: Be as me is also my Keeper - **Jude 24**, so when we feel desperate through the weakness of an apparent habit, we boldly tell Him we can find no deliverance by our own false self-effort or good resolution (that lie of the independent self). We are already delivered. We boldly say, "I shall do it again unless You keep me; but you are my Keeper." If we commit it again, we return by the same way of **1 John 1:9** and back again to that same position of faith as an already delivered person, and faith is the substance.

The same is true if it is something, which is not sin in any specific form named in Scripture, but we find ourselves tempted to consider a harmful "habit". In this we walk the same way. We shall not look for "deliverance" by good resolutions or forms of that lie of self-effort. No! We boldly say that we do not even talk of a needed "deliverance". We are in that same position of faith that I as He know no such thing as a habit which is not He as me. I continue as before with no condemnation, and disregarding the condemnation of others; and in that freedom He will make any changes that please Him. Faith will produce changes that no negative false condemnation can produce.

The soul-spirit differentiation of **Hebrews 4:12** is a key Scripture for living in the abiding rest the writer speaks of as our continued experience.

Hebrews 4:¹²For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

In **Hebrews 4:**⁹There remains, then, a Sabbath-rest for the people of God; ¹⁰for anyone who enters God's rest also rests from his own work, just as God did from his. ¹¹Let us, therefore, make every effort



to enter that rest, so that no one will fall by following their example of disobedience.

That rest, of course, means not indolence, but rest from the strain of the sense of incapacity in our daily activities to be replaced by the consciousness of capacity (we've got what it takes, which results in far fuller, not lesser, activities in God's sufficiency).

This is obviously so when we know that we are He as us, in place of the lie of independent self. We may often be disturbed in our new freedom of living unless, as the Scripture tells us, we have seen clearly this difference between soul and spirit. Paul simply likens it to the difference in our bodies between joints and marrow. Marrow is the life of the bones. Marrow is likened to our inner spirit—union where our selves are joined to His Self, and from which our new life flows. Joints are the means by which the marrow—life operates in outer form. They give flexibility. So our spirit joined to His Spirit, where our knowing who we are is the permanent flow, expresses itself by our outer forms of soul.

The soul, like the joints, gives outer emotional expression to our spirit—love, and mental reasonings and explanations give expression to our inner spirit—knowing. Thus, soul emotions and reasonings are of vital value to our Christ—manifestation, but can equally be penetrated and assaulted by Satan on either feeling or thought levels. A great many of our unsolved problems find their answers as we continually differentiate between soul—reactions and spirit—fixed—condition and replace the soul disturbances by recognition of our true being as He. Spirit is like the sea — total and beyond disturbance. Soul is like the restless waves, but we are like the sea. So also is the difference in this verse between “thoughts” (variable soul level, good or bad) and “intent” (fixed spirit—life purpose).

This then covers the “young man” second level of true being as detailed for us by John in his **1 John 2:13,14** statement of the three levels.

1 John 2:¹³ I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, dear children, because you have known the Father. ¹⁴I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one.

The young man now has “the word of God abiding in Him”, Christ in us/as us; and therefore he is ‘strong’ in God as his strength in a permanent union. He must meet, confront, and overcome all the negatives of “the wicked one” in his daily living; the “overcoming” is the “coming” of Satan in all pulls back to independent self, and the “over” of the overcoming is in Who we really are, recognizing Christ as us.

As we do that, the light of that recognition swallows up the darkness of the assaults — all that we have been looking into in relation to temptation and liberation. Here is the complete young man, graduated with his total personhood of spirit, soul, and body, now consciously and fixedly the spontaneous expresser of Him Whom he had been predestined to manifest in his human form. “Ye ARE the light of the world.” As “young men” we have found our true selves!





10. THE FINALITY! WE ARE ROYAL PRIESTS

There is then this third level, the father level, found in **1 John 2:**¹³ I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, dear children, because you have known the Father. ¹⁴I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one.

It is the way of the Spirit joined to our spirit (where we have moved from knowing merely Gods acts to participating in His ways - **Psalms 103:**⁷ He made known his ways to Moses, his deeds to the people of Israel:

It is He carrying out His love activities in the world by us, which, of course, are the outgoings of God in His eternal nature of Self-giving “that the world through aim might be saved”. This is the new and final quality of living in which laying down our lives that others may have their predestined completion is not seen as sacrifice but glory, just as John always spoke of Jesus’ coming Calvary as “The Son of man being glorified” **John 7:39, 12:23**

John 7:³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

John 12:²³ Jesus replied, “The hour has come for the Son of Man to be glorified.

In the fulfillment of this there is the discipleship process in which we *are* being trained to be apostles, God’s sent, commissioned ones, whatever our walk of life. All of us who are ‘young men’ of necessity are moved into the royal priesthood life as being the nature of Him Who now expresses Himself as us.

It is the your cross” stage, beyond the point of going to His cross for salvation, and then on His cross and thus He in us/as us we now move on to become participators in His cross. Finally, there is a warning Paul gives in **1 Corinthians 4:**¹⁴ I am not writing this to shame you, but to warn you, as my dear children that there is now the call to us to “take up your cross and follow Me” and thus be Who He is. Some deeper recognition is involved in this and not all believers follow through into the total meaning of our New Being.

See in **1 Corinthians 4:8–14** where Paul so differentiates between the Corinthian Church with its blessed and gifted members, and himself and others who were “apostles” and warns those saints - 1 Corinthians 4:14 about their danger of coming short of their completion of taking their intercessory share in the Spirit’s saving actions by the *Saviour’s* body.

1 Corinthians 4:⁸ Already you have all you want! Already you have become rich! You have become kings--and that without us! How I wish that you really had become kings so that we might be kings with you!

⁹For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men.

¹⁰We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honored, we are dishonored!

¹¹To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are



homeless.

¹²We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it;

¹³when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world.

¹⁴I am not writing this to shame you, but to warn you, as my dear children.

As disciples, learners, as in **Luke 14:23—33**, the Spirit takes us through detaching—attaching processes.

Luke 14:²³ Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. ²⁴I tell you, not one of those men who were invited will get a taste of my banquet.' "

The Cost of Being a Disciple

²⁵Large crowds were travelling with Jesus, and turning to them he said: ²⁶"If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple. ²⁷And anyone who does not carry his cross and follow me cannot be my disciple.

²⁸"Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? ²⁹For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, ³⁰saying, 'This fellow began to build and was not able to finish.'

³¹"Or suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? ³²If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. ³³In the same way, any of you who does not give up everything he has cannot be my disciple.

By these we are loosed from our over— attachment to even what are the “good” things of life: family bonds, earthly possessions, over concern for our own security or physical wellbeing.

“If any man hate not father, mother, wife, children, brothers, sister, yea and his own life also he cannot be my disciple.” And, Jesus says, there is a sitting down and counting the cost of this by which we become, not just saved, but co-saviours with Him - **1 Corinthians 9:**²²To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

The Spirit will make apostles of just those who take the full position of faith that He is doing it, which will be in various forms the fulfillment of Paul’s description of an apostle in **1 Corinthians 4:9—13** and **2 Corinthians 6: 8—10**.

1 Corinthians 4:⁹ For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men.

¹⁰We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honoured, we are dishonoured!

¹¹To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless.

¹²We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it;

¹³when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world.

2 Corinthians 6:⁸ through glory and dishonor, bad report and good report; genuine, yet



regarded as impostors;

⁹known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed;

¹⁰sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.

This is the top level completed Spirit—self.

For Paul, in **Philippians 3:7–11**, that meant that after the joy of his salvation (“. . . what things were gain to me those I counted loss for Christ”), he then gladly counted all things as loss compared to finding his own completion as Christ in human form in the young man state, “. . . the excellency of the knowledge of Christ Jesus my Lord”. This, he said, meant that he “suffered the loss of all things”, and that plainly hurt him in the young man stage. But now as the apostle in the royal priest stage, it was actually repulsive to him to think of retaining what it had then cost him to give up, “do count them but dung, that I may win Christ.”

Total reversal, not of attachment to the bad things of life, but the good things to be absorbed in the best, the only true things.

These were to ‘win’ the privilege of equality in co-saviourhood with Christ, way beyond the stages of relying on Christ for his personal needs; now it was to be absorbed with Him in paying the necessary price for the fulfillment of a world’s need and that meant being one with Him on that co-saviourhood, fatherhood level, sharing in manifestations of His power by faith action (“the power of the resurrection”).

It also meant sharing in the suffering and death experiences of a priest—intercessor (“the fellowship of His suffering and conformity to His death”), from which would then come the co—resurrection of many from the dead—the intercessor’s gain.

For us also, not by our self efforts but by His own way of conditioning us, the Spirit will fix us who are willing from the heart in this same reversal of Paul’s, where our total passion becomes to hold nothing earthly — whether loved ones, possessions, or life itself — of any value except as how they may fit in our all—absorbing passion, “the zeal of God’s house eating us up”.

In this way, we ‘win’ (Paul’s word) a leveling up with Christ, not now of reliance on Him for my own needs, but being aligned with Him in His Saviourhood. We are taken by the Spirit those same ways He went of utilizing the power of God at our faith disposal (which Paul called ‘the power of His resurrection’) **Philippians 3:**¹⁰ I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, ¹¹and so, somehow, to attain to the resurrection from the dead.

We are joined to Him in that death—resurrection process of the intercessor, where death pressures involve us in taking the place of others that they may live, which he called “the fellowship of His sufferings”.

This takes us right up to death itself - **Philippians 3:10**; and this produces what Christ’s out—resurrection produced, not just His rising, but the “bringing many sons to glory” (the full meaning of that special “out-resurrection” word in **Philippians**



3:¹⁰ I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, ¹¹and so, somehow, to attain to the resurrection from the dead.

And so we go, as co-laborers to the limit, and glorying in it, even as He went to the pain and shame of the cross, not with sorrow, but joy - **Hebrews 12:**

²Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

We are among, not just the Spirit—baptized members of the church at Corinth who rejoiced in their own spiritual riches and fullness, but among those with the marks of apostleship: - weak, despised, poor, a “spectacle” to be stared at as crazy, yet apostles - **1 Corinthians 4:9–13; 2 Corinthians 6:8– 10.**

We see this as the glorious completion of the “completed man in Christ”, the human side of the *mystery* of Christ in man; which Paul coupled together in his basic standard statement of **Colossians 1:26–28**

Colossians 1:²⁶ the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. ²⁷To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

²⁸We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.

Christ in us - verse 27; we, complete men in Christ verse 28. This was the ideal to which Paul pressed forward, not a perfection of sainthood, which had been his for years, but a perfection of co-saviourhood in the fulfillment at all costs of his high calling.

For him that was the glorious taking of the gospel to the Gentiles and the building up of the saints in Christ, his two-fold ministry - **Colossians 1:**²³ if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

Paul's Labour for the Church

²⁴Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church.

This had meant for the Saviour Himself an uncompleted task until He laid down His life for us - **Luke 12:**⁵⁰ But I have a baptism to undergo, and how distressed I am until it is completed!

And so it did for Paul - **Philippians 3:**¹²Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. ¹³Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead,

¹⁴I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

And for us that means, as anointed ones (which all we believers are), we move right into our high calling. We are then pressed by the Spirit into this total



absorption in Him flowing out of our inmost being (travail) into others, in countless unexpected ways, so that each of us is fulfilling various intercessions in action, in whatever outer position of apparent unlikelihood we are in.

These intercessions, which are the Spirit, The Intercessor, interceding by us - **Romans 8:**²⁶ In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.

Drive us to a sense of committal, which we do not seek, but which takes us over. We have moved from our young man condition of rejoicing in the inner revelation of being He in our forms, fixed eternally, and are now becoming free from over riding self-concerns to involvement outside ourselves in people and situations. The reality of the royal priesthood takes us over.



11. SPEAKING THE WORD OF FAITH

The royalty is our enrichment “God, who is rich in grace . . . hath quickened us together with Christ . . . hath raised us up together, and made us sit in heavenly places in Christ Jesus . . . far above all principality, and power, and might”.

Ephesians 2:⁴ But because of his great love for us, God, who is rich in mercy, ⁵made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved. ⁶And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

Ephesians 1:²¹ far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

This is our Throne Life, “The power of His resurrection”. The king as well as the priest. It has as its basis a new stretch of understanding of God, not just personal, but universal, and that He means, not just weakly permits, all that comes to us, evil or good.

The most used scripture to illustrate this is when Joseph said to his repentant brethren, after their selling him as a slave, and all that followed with Potiphar’s wife and years of imprisonment,

“You thought evil against me; but God meant it for good” - Genesis 50:20

Then the bold statement of Peter at Pentecost, “Jesus of Nazareth . . . Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and slain”, and that early recorded prayer, “Against Thy holy child Jesus both Herod and Pontius Pilate with the people of Israel, were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done”.

Acts 2:²² Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. ²³This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men,^[1] put him to death by nailing him to the cross.

Acts 4:²⁷ Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. ²⁸They did what your power and will had decided beforehand should happen.

As we have already said, in creating persons like Himself, He created a freedom of choice, and evil is that alternative false choice of Lucifer’s seeping down to us; and then God’s perfect meaning is that while there is the reaping of the harvest of false choices, He always has the perfect plan by which apparent losses are really gains, just as satan’s calvary became God’s resurrection of millions of satan’s captives and when Pilate said to Jesus, “Don’t You know I have power to crucify or release You?” Jesus answered, “Thou couldest have no power at all against Me, except it were given thee from above.” From above? We would surely have said, from beneath!” - John 19:10, 11

But ultimately “beneath-power” is actually from above.



So now seeing this foundation truth of the devil himself being really God's convenient agent for good, we learn to see through our plentiful negative situations, and thus help others to do the same, and by the exercise of authoritative faith, persistently, boldly affirm God means just that, and my only sin is when I don't believe that He is my God and Father of love when it appears, and indeed is, an operation of the devil himself. Then as I believe against all appearances, and not lightly or easily, I have the inner cairn of being able to accept an evil thing as from God. This is where I am moving on to the royal authority of faith of the **Hebrews 11:32–34**

Hebrews 11:³² And what more shall I say? I do not have time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, ³³who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, ³⁴quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.

What was in earlier childhood and young man stage a simple faith in my daily walk with Jesus now becomes the formidable weapon of faith by which I am **“more than conqueror”** in all situations; a conqueror in a stable walk on rocky ground, and more than conqueror by knowing how to apply the conquest to bringing good out of evil, supply out of need, advance out of retreat.

I learn the lessons of that key of achieving faith of **Mark 11:12–14; 20–26**.

Mark 11:¹²The next day as they were leaving Bethany, Jesus was hungry. ¹³Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. ¹⁴Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.

Mark 11:²⁰In the morning, as they went along, they saw the fig tree withered from the roots. ²¹Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!" ²²"Have faith in God," Jesus answered. ²³"I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him. ²⁴Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. ²⁵And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins."

I ask God my favorite question in all contrary circumstances, **“what are You up to?”** Not bringing my confusions and distresses to Him, but first asking, **“Why have you sent me these distresses?”** Then knowing all is from Him, as Jesus instructed the disciples in that Mark incident, I see by my inner seeing of faith that a mountain is really only, not a barrier, but a plain surface on which God sends His supplies. (See what the angel said to Zechariah when Zerubbabel was weighed down by a sense of failure, **Zechariah 4:7** **“What art thou, O great mountain? Before Zerubbabel . . . a plain!”** A problem is an opportunity!

Then, as Jesus instructed His disciples not to get into anxious praying, but to operate the **“faith of God”** (not faith in God), **Mark 11:22**

I catch on to what God is doing in the situation, and say He is doing it. I do this by what He conveys to my normal mind as I (or we if a group of us) think a thing over, knowing that **“we have the mind of Christ”**, and thus expect to find His mind through my mind, regulated by the standards of the Word of God and often confirmed by it.



Then as I, or we, take this or that to be His mind, I decide what it is He would do in this situation, conveying His desire through my desire **Mark 11:**²⁴ *Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.*

Then having made that decision, I speak the word of faith, my prayer being a believing that what I desire I received and saying so. This is what Jesus meant by saying “have the faith of God”. Against all my soul feelings of absurdity and unlikeliness, and all external appearances, I say that word of God’s faith, and God’s faith is given us in **Romans 4:17** *“who calls the things that be not as though they are”*.

Then I go forward as having that matter settled in my faith-consciousness, and constantly as recognizing it as settled. Then comes the continued supply, even if sometimes it is slow in coming or comes in inexplicable ways as with Paul in **2 Corinthians 12:**⁷ *To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. ⁸Three times I pleaded with the Lord to take it away from me. ⁹But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. ¹⁰That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.*

This is the Royalty of the Royal Priesthood.

The priesthood is the summit. He is “the Great High Priest”. This is marvelously the final expression of the Being of God, and therefore of us as His re-expression. Marvelous that the nature of the One in the Universe, The Eternal Being, is purely other-love.

He for His universe, not the universe for Him. The Lamb on the throne. Fantastic! The Lamb slain, ever fulfilling the eternal law of the cross - life issues from death. The One whose total nature is that He died that others may live. The highest position through eternity given, as Paul revealed, not to a conquering monarch, in the usual sense in which we think of conquest, but to the One who has conquered His Universe and won all to Himself by becoming their servant to the final point that *“He humbled Himself and became obedient unto death, even the death of the cross”*..

Then God’s verdict is pronounced in the presence of all peoples, *“wherefore God has highly exalted Him and given Him a name above every name”* that all should bow the knee to Him and confess Him as Lord! - **Philippians 2:**⁵*Your attitude should be the same as that of Christ Jesus: ⁶Who, being in very nature God, did not consider equality with God something to be grasped, ⁷but made himself nothing, taking the very nature^[2] of a servant, being made in human likeness. ⁸And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross! ⁹Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

What? A king crowned with many crowns, yes. THE king, but crowned with a crown of thorns that we all might become co-kings with Him!



So we are now as He. Freed from our own self-problems, a permanent drive 'eats us up' that all the world, and that means for us all within our guided reach, must share this life's secret which belongs to them if they but knew it, "Beloved, now are we the sons of God and it doth not yet appear what we shall be"

And so a priest is a COMMISSIONED person. He can't help it. He doesn't seek out the commission, it seeks him out. It's a divine "must". What must? Whatever confronts us as the area within our reach where we can bring Christ to others. I had to be a witness to Christ to my fellow—soldiers in World War I. I had to knock on doors of the men's rooms in Trinity College, Cambridge, when I went from the army to the University and invite them to come to our Christian Fellowship and find Christ, out of which came the birth of the now worldwide Inter Varsity Christian Fellowship.

And always seeing that the front line is the place for a soldier in a war, when I heard of C.T. Studd, who had sold all (being England's great cricketer and a wealthy man) to take the gospel to tribes in Africa who had never heard of Him, I had to go and join him.

And now after years of taking Christ to the unreached peoples of the world, in my "old age", just coming ninety, I have to take this final total reality of Christ reliving His life in our forms and going into saving action by us, to all who will give me a hearing.

This life is a glorious "have to". Therefore in actuality, every born again son of God has at once begun to be a priest-intercessor, from the moment the Spirit has made His body His temple. We are a commissioned people!

The way of the intercessor-priest is by whatever form of involvement the Spirit indicates to us that we can be in action in bringing our light to others. Obviously there can be no limits to what special way that is. But it will be in the form of self-giving, in no way engineered by us, but by which we take the place of those we are intercessors for, that they might take their places as redeemed sons of God. It is thus vicarious. It just will cost and will be a death for us, not sought for by us but in some forms our heart and mind and body involvement for these others will bring a death: to our reputation as "fanatics", to our material and physical expenditure, to who knows what in what way, for death, as Jesus said in **John 12:**²⁴ **I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds** presses out His life for others - **1 Peter 2:20–25**

1 Peter 2:²⁰ But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. ²¹To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. ²²"He committed no sin, and no deceit was found in his mouth."²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. ²⁵For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.

Paul again said, "We which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you" **2 Corinthians 4:**¹² So then, death is at work in us, but life is at work in you

That's the COST of intercession following on to the COMMISSION. Often we may not realize we are in an intercessory "death" until we find we are! But then knowing that this is the intercessor's way, we anticipate the glory in the suffering.



Isaiah 53:1–2 He “poured out His soul unto death and . . .made intercession for the transgressors” -

“For the joy set before Him, He endured the cross” **Hebrews 12:**² Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

But, it makes such a difference if we have come to know this intercessory way of the priest and are not just going blindly along it (which we probably all do in our early “little children, young men” days). We then know that the ultimate of an intercession is the GAINING of it. Prayer may, intercession must!

But this means we cannot rest or lay down our arms of faith until it has been gained. This may be part of our “death”, for we are taking no “no” in the commission. When we haven’t understood this, then we may speak of our calling or ministry as “called to be faithful, but not necessarily successful”. But no! We hear God’s word to Joshua picking up Moses’ commission, “then thou shalt make thy way prosperous, then thou shalt have good success”. I have personally walked that way since the Spirit revealed that to me even in my college days. I couldn’t take it when I heard an annual report of some ministry described as faithful but not successful.

That is also where the declaration of faith that God is bringing something to pass, not yet visible, is a form of the death. When Rees Howells had this “commission”, in the early days of World War II, confronted with all the might of Hitler and Mussolini, to see and say God would destroy these dictators and open the world to the gospel, in the power, and spirit—confirmation of the word of faith given them and declared by them, they held the celebration of the end of that war just at the time when Hitler’s panzers broke through into Holland, Belgium, seized France, and threatened Britain! No wonder the public papers called him a false prophet, and the majority of God’s people, ignorant of the fundamental principle of intercession, said the same, and some to this day. But read Doris Ruscoe’s little book “The Intercession of Rees Howells” (Christian Literature Crusade), and trace that warfare of faith through to its amazing almost unbelievable open doors and vast worldwide response to the gospel today, far “more exceeding abundantly above” what flees Howells himself “asked or thought”.

Intercession is The Intercessor Himself, The Holy Spirit - **Romans 8:**²⁷And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will operating in us/as us, in His whole divine process of Commission, Cost, Completion. It will so often appear to us in our appearance—humanity that it is we caught up in the commission, we who are torn apart by some forms of dying (certainly usually to our *reputation* as fanatics); sometimes physically and materially. But, the Spirit then reminds us, **1 Peter 4:**¹³But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. “These are the sufferings of Christ” by you.

This is He manifesting His Resurrection Life by you - **2 Corinthians 4:11**, for ‘We’ is He, no separated ‘we’.



2 Corinthians 4:¹¹For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body.

So do I make the point clear? The priest—intercessor is the Bible description of all of us born of the Intercessory—spirit.

The intercession is the driving of the Spirit in us/as us, which simply immerses us in the necessity of others having the Christ we have in salvation and fullness.

In our earlier “little children” stage, there is the drive, and we respond to it with a mixture of much “fleshly” energy, which is God using our soul—body energies en route to our learning the ways of operations by Spirit—leadership.

This was Moses starting off his rescue of his enslaved brethren by killing the Egyptian mistreating an Israelite, a vast contrast to Moses forty years later overcoming Pharaoh by the word—of—faith activities which produced the plagues and the release of the nation from its captivity. We then go through the process of our own inner settling into the young man stage of **Galatians 2:**²⁰ I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me where we become “established, strengthened, settled”.

1 Peter 5:¹⁰ And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.

And now we are consciously in our “father” stage, where we have, like Paul, “won Christ”, and thus the highest privilege of being leveled with Him as co—saviours.

1 Corinthians 9:²² To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. Co—commissioned, co—laborers, co—sufferers, co—diers, co—risers in co— resurrection which with us brings “many sons to glory”.

This priesthood—intercession may take a multitude of different forms in the originality of the Intercessor— Spirit in us and by us. But it now means a commission no longer in ignorance of the fact that I am an intercessor. I am grabbed by some involvement in God’s saving purpose, maybe starting in one life and on to many. There It is. I can’t help it. I am “in it to win it”, to use my friend Roy Putnam’s phrase. This is my Spirit—given commission mission, small or great, which may last long or short until it has been gained. It may be as “simple” as one mother of a missionary I knew, Mrs. Scholes, both a widow and blind, who so gladly gave her only child, her son Jack, to be a pioneer missionary in the Congo. When she became blind (in the days before state support in Britain of such a condition), and her friends said her son must come home to care for her, here was her reply, “His homecoming is just what would kill me! My life is in Jack taking Jesus to the Africans”, and he never did come home except for furlough visit. “Mother Scholes” was an intercessor.

The cost is the battle of faith and works. I am a soldier in my front line. The heat of the battle is what Paul called “fighting the good fight of faith”. All the lives of the great men of faith in the Bible illustrate that battle, Do I confront some apparent impassibility and have to move into some word of faith on the basis of

Mark 11:²⁰In the morning, as they went along, they saw the fig tree withered from the roots.

²¹Peter remembered and said to Jesus, “Rabbi, look! The fig tree you cursed has withered!”



²²"Have faith in God," Jesus answered.

²³"I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him.

²⁴Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours which must be maintained, persisted in and confirmed by the inner confirmation of the Spirit? Watch that often-swaying battle of faith in those faith—victors of **Hebrews 11**.

That is the heartbeat of intercession. There is then the further cost of whatever form of activity—involvement the Spirit takes us into. I am a “missionary in action” in some field of action.

The final is the GAINING of the intercession; the persistence in the commission until we see the completion: Jesus', **Luke 12:50** “I have a baptism to be baptized with and how am I straitened until it be accomplished”, and Paul's “I have fought a good fight, I have finished my course”.

Prayer may . . . intercession must! COMMISSION. COST. COMPLETION.



12. TO SUM UP

Here is the outpouring in a kind of resume form of what I daringly call (to me) Total Truth. I gave it in more detail in my recent book YES I AM.

The main point is that the heart of revelation is that there is Only One Person in the Universe manifesting Himself in infinite variety of visible forms. Therefore the human self, His highest form of manifesting Himself created in His own image, is basically nothing but a vessel, branch, temple, body—member, slave, with its perfection of created being and potential - **Acts 17:**²⁸*For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'* but with no nature of its own by which it expresses itself. Much like our modern day computer with its great potential, but only reproducing the input of its programmer, our only reason for existence, glorious as that is, is to express God in His nature, and reproduce Him in all His forms of sacrificial love—activity so that we are He in our forms.

But because nothing in the Universe, from God Himself through all His creation, can operate except by interaction with its opposite, and the one utilizing the other for its manifestation, so we, in ourselves as His highest form of creation, can only know ourselves and operate as selves by being confronted with the opposite. Created to manifest God in His nature of Self—giving Love, we were confronted with and caught up by that false “god” of self—loving self and were then deceived to the point of thinking it was ourselves operating ourselves, instead of the true fact that it was that evil one expressing his nature by us. It is a ridiculous and total impossibility for humans to be self—operating selves. There is no such thing in the Universe.

Our Last Adam then, our Lord Jesus Christ, representing us, voluntarily accepted His Calvary death in our place and as us. Thus “made sin as us, by His death He died to sin”, that sin— spirit which occupied us, and by His resurrection His Spirit of Self—giving Love replaced that false spirit of error. This then is the fact in us when in our freedom as persons, by the grace operation on us first by the law and then of the Spirit, we come to recognize Who we now are: formerly Satan—I, now Christ—I, as in **Galatians 2:**²⁰ *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

We are liberated to recognize that there never was anything basically evil in our human selves, any more than there was anything basically good **Romans 7:**¹⁶ *And if I do what I do not want to do, I agree that the law is good.*

But as formerly sin—expressers through Satan in his sin form indwelling us, now we are God—expressers through Christ in His holiness nature indwelling us. So we boldly now accept ourselves and be ourselves with no condemnation, with no change necessary in *our* human selves created in His image, but the radical change is in the One expressing Himself in His nature as us; not change of human self (which had no nature) but of Deity owner and indweller expressing His nature by us. We are free to be — kept by our Keeper.

Living in this present Satan— infected world, as lights in a dark place, we are continually assaulted by every kind of enticement to respond to that tempter around us. But we have learned not to take condemnation for temptation, but to recognize and accept it as living always within range, even as Jesus was tempted in



all points like as we are, yet without sin.

Thus recognizing the subtle temptation to respond to the lie of the independent self and taking no condemnation for the pulls of Satan by temptation, we are equally free to recognize Who we really are, the Spirit of holiness in us/as us, and we expressing Him in whatever replacement meets the temptation: hate by love, fear by faith, lust by self-giving love and so on.

Finally, free from pressures concerning our human selves, we are captured by the pressures of self-giving love, God in His lamb nature, and lay down our lives as intercessors that others may find their secret of life, “death in us, and life in you”. This is finally total fulfillment in present-day world living. Paul - **Colossians 1:28**, “presenting every man perfect in Christ Jesus”.

Amen and Amen



What I have written here is thoroughly presented in a magazine entitled 'The Intercessor', which a number of us, who are linked together in the Zerubbabel Outreach, publish free-of-charge. Any of you who would like to receive it may write to:

The Intercessor
P.O. Box 4017
Hopkinsville
KY 42240

Another magazine with vitally carries the same truth is entitled 'Life In The Spirit' and may be obtained by writing to:

Life In The Spirit
Warren Litzman
Grace Fellowship
P.O. Box 17307
Dallas
TX 75217

Other smaller publications include:

New Life News
37B Chestnut Street
Tilton
N.H. 03276



Union Lifelines
2155 Old Government Street
Mobile
AL 36606

All of these may be obtained free-of-charge.

Further copies of this booklet may be obtained from:

CHRIST-AS-US OUTREACH
Harriet Wearren
P.O. Box 43579
Louisville
KY 40243-0579
(502) 245-5320
Price: \$3.00

Add cost of mailing if order is less than \$5.00

Orders are not sent first class except on special request.

Stan and Betty Trethewey of Walpole, Massachusetts, for many years close in the fellowship of the Spirit, printed this booklet in their PIP office in Attleboro. MA